

Presbyterian Board of Foreign Missions.

PYENG YANG STATION

Chosen (Korea) Mission

1921

Station Opened 1894 - Largest Church center under the Board.

Equipment - In the district: 280 Churches ( 9 in city of PyengYang);  
90 Primary and Intermediate Schools; 2 High Schools;  
One College; One Hospital.

Union Work - Union Christian College; Union Theological Seminary;  
Union Women's Academy; School for Missionaries' Children;  
Union Academy for Boys.

Location - A few miles north of the center of Chosen; 125 miles  
northwest of Seoul, the capital. Latitude corresponding  
to that of Philadelphia.

City Population - 67,000 - Next to Seoul the largest City in Chosen.

Evangelistic Responsibility - 1,000,000 souls in this and part of  
the adjoining province.

Great Industrial and Commercial Center - Rich gold, iron and coal  
Mines, flour mills, beet-sugar factory, iron foundry;  
a million dollar cement factory and the undesirable  
cigarette factory and breweries. Rail and river connections,  
modern machinery, five million dollar electric plant furnishing  
lighting and telephone systems; electric tramway and modern  
river bridge now under construction; modern waterways furnishing  
pure filtered water in abundance.

City History.

PyengYang is the ancient capital of Chosen where Ki Cha introduced Chinese civilization and learning 1122 B.C. It is the historic city of the peninsula where Ki Cha's wall and well are still seen - the site of ancient contests and modern conflicts, where the Japanese under Hideyoshi were repulsed in 1592 and where the Chinese were defeated by the Japanese in 1894.

Pyeng Yang Today

The city is located at the foot of peony Point, a bluff overlooking the beautiful Tai Tong river which rises and falls each day with the second highest tide in the world, on which ocean steamers approach within two miles of the City. Always the great commercial center of the northwestern province, the rich deposits of gold, iron and coal now being developed by modern machinery and the transportation facilities by rail and water are making it the great industrial city of the country. Branch railroad lines run to the port of Chinnampo, to the coal mines and cement works, to the iron mines

and now also through whang Hai province to the yellow Sea. with the line to the East Coast at wonsan now pro, ised by the goverment, and the main line from Fusan to Manchuria, Pyengyang is accessible to all parts of the country.

In the old days it was a six-day journey by pack-pony from Seoul; now a modern train with sleeper and dining car reaches Pyengyang in six hours and one can board the train at Pyengyang and reach London in twelve days by way of Manchuria and Siberia.

### The New Chosen

All of this development along modern commercial and industrial lines has resulted in new moral and social problems, not in Pyengyang alone, but throughout the entire country.

Essentially an agricultural people, the Hermit Nation had no city or factory problems and knew nothing of modern commercial and political complications. Today she has modern business corporations, banks, Chambers of Commerce, government monopoly of transportation, agencies, and controll of all mining rights and business opportunities, a new system of taxation, government restrictions as to education, sanitation and construction, government monopoly of cigarette manufacture in which hundreds of women and girls are employed, government monopoly of liquor control with the abolition of the old Chosen local option saloons, laxity in the new laws concerning divorce, and government protection and furtherance of vice. These conditions and the differing standerds of morality of the koreans and their rulers, the Japanese, have all combined to introduce such sudden changes from the ancient order of things that old Chosen is dazed and upset and young Chosen is aroused and demanding an educational equipment to meet the situation. All these changes are so intricately related to moral questions that they tax the intellectual and spiritual powers of the rapidly increasing body of Christians in the city and in the country.

### How the "Mustard Seed" Became the "Great Tree"

But great as has been the development of the political and commercial world even greater has been the development of the Church and its agencies. The wonderful spread of the Gospel in Korea is without a parallel in the history of modern missions. In 1890 there were but two churches noth of Seoul, one in Eui Ju bordering on Manchuria, now connected with Syen Chun Station, and one on the Yellow Sea, now connected with Chairyung Station. The pioneers of the PyengYang work were Rev. Samuel A. Moffett, D.D. and the Rev. Graham Lee, D.D. and their wives. Long and frequent trips were made by them in this region and the Gospel was widely preached. The missionary was stoned in the streets of PyengYang and the mob gathered at the order of the magistrate to drive him out.

### The Growth of the Church

In 1893 Dr. Moffett took up his residence in the city, gathering a group of 20 catechumens, and baptizd 7 converts in 1894. Then came persecutions when these converts, bwaten, put in the stocks and threatened with execution showed courageous fidelity and bore splendid testimony. Then the Japan China Was scattered the population, including the Christians who "went everywhere preaching the Word"

Then the church grew, then grew faster, then, under the personal efforts and the fiery evangelistic zeal of the Korean Christians, notwithstanding repeated persecutions, grew by leaps and bounds, and is still growing. In the original territory of this Station, four other Stations, three of them Presbyterian, have been established and now have hundreds of churches. Today (1921) in the present reduced area of Pyengyang alone, there are approximately 300 organized churches. Nine of these are in the city and include the Great Central Presbyterian Church which has been the center of Christian activity and enterprise since the first baptisms in 1894 and from which have developed forty-two churches in and around the city. In this city - then absolutely heathen - each Sunday now sees the streets crowded with thousands of Christians on their way to and from church, the bells ring out the glad summons to Bible study and worship, the songs of praise are heard all day long in the many churches where some 10,000 people attend the services. The Church and its agencies now constitute the greatest factor in the life of the people.

The Central Church accommodates over 2,000 people, other churches from 1,500, 1,000, 800 down to perhaps 200 in the smallest church. Many of the so-called "country Churches" have congregations of over 500 each.

#### Development of School System

Twenty-five years ago when Dr. Moffett and Dr. Lee were sowing the good seed of the Kingdom" in direct evangelistic effort, Rev. W.M. Baird, D.D. was earnestly engaged in laying the educational foundations which have resulted today (1921) in a city system of schools reaching from Kindergarten to College and in scores of primary and intermediate schools connected with the country churches and enrolling thousands of pupils. The students in all these schools come from Christian homes.

#### Education for Evangelization

The Union Academy for boys beginning in the early days with a few boys under Dr. Baird grown to be one of the most important Christian Schools in Korea. The Union Christian College is an outgrowth of the Academy and the influence of both has extended far and wide. The new and unparalleled demand - country wide - for an education has crowded both of these institutions to overflowing, a total of 600 pupils, Academy and College, being reported in 1921, with a dormitory accommodation of 150. The High School for Girls (Union Women's Academy) with 160 young women is similarly hampered. The college students come from ten of the thirteen provinces of Chosen and from Manchuria. Their evangelistic bands have gone forth during vacations, coming back with reports of 400 new converts from Christmas vacation services held in nine churches, and 2000 new converts from spring vacation services held in fifteen churches. The College graduates are teaching in Christian High Schools and in Intermediate Schools young men and women, are evangelistic agencies, centers of spiritual life and activity.

The Theological Seminary

The Theological Seminary like the College is conducted jointly by the four Presbyterian Missions, Northern, Southern, Canadian and Australian, working in Chosen. The large body of undergraduates and the enrollment of some sixty pastors each year for a month of Post-Graduate study combine to make this institution the largest Presbyterian Theological Seminary in the world. From it have graduated in 14 years more than 300 men, some of these are now preaching in more than 1,000 churches in Korea, four of the graduates are missionaries to the Chinese in Shantung Province, China, while others minister to churches in Manchuria, Siberia, Japan and America.

Two former graduates are Rev. Kill Sun Chu Pastor of the Central Church of Pyongyang - probably the greatest preacher and the greatest spiritual power in Korea - and Rev. Kim Ik Tu, Moderator of the General Assembly (1921) and the most powerful evangelist which the Korean Church has produced. This man sways audiences of thousands (7,000 gathered to hear him in Seoul) and in his sunrise prayer meetings, multitudes are brought under the stirring spiritual influence of his fervent prayers.

Bible Institutes for Men and Women(1921)

240 men - elders, deacons, Sunday Schoolteachers -six weeks Bible Study Course; many coming each year for nine years to secure a diploma.

90 women taking three months course for five years.

120 women in training for Sunday School teachers' work.

women Workers Class of Volunteers - 50 members who study and then go forth to hold Bible Study classes in the country churches.

900 women and older girls come from country churches for two weeks of special study in the General Training Class.

The corresponding class for men had in 1921, 1600 members.

These Bible Institutes train the teachers and workers for the unique system of Bible Classes held yearly and attended by tens of thousands.

"What God Hath Wrought"

- 1893 A group of catechumens.
- 1894- 7 men baptized.
- 1900 - Boys' Academy established.
- 1901 - Theological Seminary opened - 2 pupils.
- 1906 - The Union Christian Collge opened.
- 1906 - 1907 - The great revival.
- 1907 - First seven graduates ordained as ministers, one who had stoned the missionaries in early days becoming the first foreign missionary of the Korean Presbyterian Church. His field was the Island of Quelpart, south of Korea.
- 1907 - Presbyterian Church of Korea organized as a presbytery.
- 1912 - General Assembly organized with 7 Presbyteries. One of these, Pyeng Yang Presbytery, covering the territory of

Pyeng Yang Station

-5-

The Pyengyang Station It now (1921) has a baptized membership of over 16,000 and a constituency of nearly 40,000 Christians.

Oppor tunities and Needs

This city with its churches and institutions, with its atmosphere of Christian activity and consecration and purpose, has been and still is the center of the greatest spiritual influence in the Orient, affecting not only all sections of Korea, but all of the Far East, even up into Siberia.

The opportunities are even greater than ever. Thousands of boys and girls, hundreds of young men and women, scores of consecrated men and women, all from Christian homes - the product of the Church - are coming forward every year now eager for lives of service and testimony, desiring only to receive the best preparation for such service. There is a need for more adequate equipment for the training of this constituency which is ready to throw itself into spiritual contact with a population which is ready as never before to heed the spiritual message. The peculiar political situation which has developed, as a result of the independent Movement (1919-1921) has turned the native population toward their Christian co-patriots with a sympathy and a force which gives opportunity to interest tens or even hundreds of thousands of men and women in the Gospel message. Thousands of them are coming to a genuine faith in Jesus Christ as Saviour and Lord.

There are needs for a better working plant, residences for missionaries, dormitories for students, classrooms, equipment for the institutions, and a more liberal provision for current expenses so that the missionary can invest his time and talents to greater advantage in instruction and training and spiritual influence. Moderate sums invested now to meet opportunities promise large results in providing that spiritual element which alone will solve the problem of the Orient.

SAMUEL A. MOFFETT  
KOREA MISSION  
PRESBYTERIAN CHURCH IN THE U. S. A.  
PYENGYANG, KOREA

1921

An agreement of West Gate Church officers  
providing the West Gate Church for building - for use for ~~the~~  
commenced operations - for Oct 13 1921 - ~~the~~ view  
of the fact that Mr Robert Dollar had furnished \$10,000.<sup>00</sup> for  
the building. *S. A. Moffett*

Dear ...

~~From ...~~  
From W. F. Ch

from 21 ...

George Baird

Given ...

REV. W. M. BAIRD,  
PYENGYANG, KOREA.

...  
Given ...  
to get new seed in name?

신전축성예비공사공고문

본교교회예비공사준비위원회의에서 신학교실전부외금입  
관(관)의가회(회)의신연보조금

본교교회예비공사준비위원회의에서 신연보조금  
모금가연보조금

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모금가연보조금

정양부신연보조금회

김선근

김선근

김선근

김선근

미션회

김중

Nov. 4, 1921

Agreement between West Gate Church, Pyongyang  
and Yung Yang Station, Pyongyang. - for use of church  
in Station in return for 10,000 ypf for building (from U.S. Dollar)



7 11 11

3/11/11

Nov. 4, 1921

*[Faint handwritten text, possibly a letter or note]*

Handwritten Chinese characters: 何君之函

何君之函  
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5000000 reached by S. A. Mayjett  
probably on his furlough during 1920-1921

## The Evangelization of the World in this Generation - A possibility.

You remember in the record in  
the 4th of John, how after our  
Lord had been talking with the  
woman of Samaria and she had  
gone away into the city to tell that  
she had found the Messiah. Christ  
said to his disciples, "I say unto  
you lift up your eyes and look  
on the fields that they are white  
unto harvest." And while they pray-  
ed him to eat the food they had  
prepared, his soul was hungering  
for the souls in that distant city  
who were ready to respond to

the message of the woman and to his own word. And tonight after these many centuries, He says the same to us, - His eye is upon the souls who are in darkness, - He is bringing the knowledge of their great need home to us very closely in these meetings, - and His voice is saying, "Lift up your eyes and look." "The field is the world."

Lord increase our faith and clear our vision. And while we look and Christ opens our eyes to see, may we also listen and hear - on our side the Master say

"Go ye," and on the other the cry from our brethren "Come over and help us."

Now a few words about the watch cry of the Student Volunteers for Foreign Missions, - The Evangelization of the world in this generation, - is it a possibility?

First of all - what does it mean? Negatively - not that we are to go out to all lands and bring the world to Christ - that would be impossible - it would involve the overthrow of earthly sovereignties - the breaking down of religions

which have stood for ages -  
 and the overcoming of individual  
 prejudice and indifference.  
 No the world as a whole  
 could never be brought to Christ,  
 - for he himself said of the  
 Spirit of truth, "whom the  
 world cannot receive."

Again - it ~~not~~ does not  
 mean the Civilization of  
 the world - though what is  
 best of our civilization does  
 accompany missionary work.  
 But civilization alone might  
 spread through every land  
 and the world be no more  
 ready for her Lord.

3.

And lastly - the Volunteers,  
by their watchcry do not  
mean the Conversion of  
the world. However much we  
may desire with our Lord that  
"none should perish, but that"  
all should come to repentance;  
still with the conversion of  
even one soul we have abso-  
lutely nothing to do, - Christ  
alone is the Saviour.

On the other hand - Positively,  
we do mean the presenting of  
the Gospel in such a man-  
ner to every soul in this  
world, that the responsibility  
for what is done with it

shall no longer rest upon the Christian Church or on any individual Christian, but shall rest on each man's head for himself. Though we cannot bring the world to Christ, - we can stand in Christ and go forth bearing Him to all the world, to be accepted or rejected.

One word more before we look at the question of possibility. In proportion as we have "the mind that was in Christ Jesus" who was moved with compassion for

the multitudes," so shall we more earnestly desire that the world be evangelized, so shall we share more and more His deep yearning love for lost men. Our position as to the possibility will be largely determined by our views of the desirability. If you don't want the world evangelized it will be very easy to believe it is not possible.

1. In the first place then, - the evangelization of the world in this generation is a possibility so far



as the world is concerned.  
The world-field is open.  
There is scarcely a portion  
of any land where the mis-  
sionary may not enter. One  
government after another  
has offered him admission  
and protection. Swift means  
of reaching distant countries  
are ready to his hand.

In nearly every clime he  
may profit by the experience  
of those who have preceded  
him.

The Bible is ready in more  
than 300 tongues for him  
to present to the people.

in one way and another many of the heathen religions are already being undermined and disintegrated.

And the people, themselves, are they ready for the message? Oh, are they not! Just as when our Lord was upon earth the common people heard him gladly, so now in heathen lands the poor and degraded are specially ready to accept the gospel of Jesus Christ. Many a time the missionary finds the Spirit of the Lord has prepared the way before him.

& men here & there are ready  
 to accept the message when  
 it comes. Think of it -  
 nearly a thousand million  
 who have never heard the  
 precious name of Jesus -  
 have never looked into the  
 face of one who knows him.  
 Oh, my dear friends - the  
world is ready!

2. In the second place  
 the evangelization of the  
 world for this generation  
 is possible as far as the  
Church is concerned. There  
 is no excuse on the ground  
 of ignorance. The needs

of the world wide field are more widely known today than ever before. He cannot "If thou sayest, Behold we knew it not, doth not he that weigheth the hearts consider, and he that keepeth thy soul doth not he know it, and shall not he render to every man according to his work?"

Then the Church has the agents ready. There are 10,000,000 Protestant Christians in this land. Ought not 10,000,000 Protestant Christians be able to preach the

400,000 lay workers? And yet an unbelieving doctor thought this would be only a fair proportion.

What is the actual proportion?

At home one minister to every 800 of the population <sup>and</sup> one Christian worker to every 48.

Abroad - one missionary to 400,000 people <sup>and</sup> one Christian worker to 32,000.

Christ taught to leave the ninety and nine in the fold <sup>and</sup> go forth to seek the one that was lost - but we leave the ninety and nine in the wilderness and crowd

to the fold to feed the one.

I know the needed number are not willing to go - I know it means a mightier consecration than the world has ever seen, but the consecration can come when we are ready - Whenever the Church becomes mighty in prayer to the Lord of the harvest, the labours will be thrust forth.

Again - the Church of Jesus Christ has the means. The wealth in the hands of the Christian people of this land is not less than \$12,000,000,000. To this sum we add each

year over and above all expenditures and luxuries the sum of \$750,000,000. Now notice that from this sum \$12,000,000,000 annually increased by \$500,000,000 we give to both Home and Foreign Missions the paltry sum of \$500,000. - less than  $\frac{1}{25}$  of 1%!

And this is for the Lord himself whose we all the silver and gold and the cattle on a thousand hills.

Will you notice what we could give if we would?

One fiftieth of our savings only would send out 10,000 more missionaries. Is

supply the 400,000 needed workers would require only an average of eight cents a day <sup>each</sup> from the Protestant Christians, while a penny a day from each would provide over \$100,000,000 every year. That \$5,000,000 may look very big to us some times when we look at that alone, but do you know compared with some other ~~same~~ things it sinks into insignificance. Do you know that if we added up all the money we have given for the evangelization of the



world since the beginning of  
 this century it would just  
 amount to more than \$75,000,000  
 - far less than the drink bill  
 of this nation for thirty days.  
 Look simply at our luxuries.  
 Dr. Arthur J. Pierson says -  
 "Consider how far toward the  
 evangelization of the world in  
 this generation the simple  
 sacrifice of your superfluities  
 might go. I am ashamed to  
 say that without touching one  
 of our necessities, we could  
 give \$600,000,000 within six months  
 to carry on this cause." What  
 treasures would pour into the

coffers of the Christian Church  
if we began simply with our  
luxuries!

3 We have seen that there is  
nothing in the world or the  
Church, except its disobedience,  
to render the evangelization of  
the world in this generation  
an impossibility, but there  
is another element, and that  
is the divine. This is not a  
human issue. God is in it.  
And in the third place, it is  
possible so far as God is  
concerned. Unless we can rely  
on Him we must admit the  
impossibility. But is not...

More than that - it finds all its inspiration from Him.

When Christ says, "Go ye into all the world and preach the Gospel to every creature," that means there is authority to do it, and authority from God means ability to do it, for He never commands what it is impossible for His disciples to do. So after all the fact of the command is the answer to the question of possibility.

"Where the word of a King is there is power."

Oh friends the power of God

in this work has never yet been tested.

If all this is true - what then? That it is high time for us to realize our individual responsibility to the whole world, and to band ourselves together to carry out Christ's great purpose for the whole world. He died not only for our sins but for those of the whole world, and if we could look today into His ~~presence~~ stand this morning in His very presence could we be satisfied with anything less than the watch-cry: "Christ to the who

would before we die?"

In closing let me leave with you three great testimonies -

The dying words of Simeon Catharin were, "It is my deep conviction, and I say it again and again, that if the Church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living creature."

Lord Shaftsbury said - that in the latter part of these eighteen centuries the Church of Christ has had men enough and

means enough to have evangelized the world fifty times over.

And lastly the same words with which we began - the words of One far above all kings and princes, to whom has been given all authority in heaven and on earth. - "Say not ye there are yet four months and then cometh harvest? - behold I say unto you lift up your eyes and look upon the fields; for they are white already unto harvest. And he that reapeth receiveth wages and gathereth fruit unto eternal life;

is it nothing to you  
in his hands you see it  
with all the same  
and during the same  
time - can you see  
can you see the  
can you see the  
can you see the

is it nothing to you  
can you see there is  
the same the world  
the same the world  
can you see it  
can you see it

Sermon written and preached by Samuel A. Moffett on some occasion, probably in 1920 or 1921

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION - A POSSIBILITY

You remember in the record in the 4<sup>th</sup> of John, how after our Lord had been talking with the woman of Samaria and she had gone away into the city to tell that she had found the Messiah, Christ said to his disciples, "I say unto you, 'Lift up your eyes and look on the fields that they are white unto harvest'." And while they prayed him to eat the food they had prepared, his soul was hungering for the souls in that distant city who were ready to respond to the message of the woman and to his own word. And tonight after these many centuries, He says the same to us, - His eye is upon the souls who are in darkness, - He is bringing the knowledge of their great need home to us very closely in these meetings - and His voice is saying, "Lift up your eyes and look." "The field is the world."

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Again - it does not mean the civilization of the world - though what is best of our civilization does accompany missionary work. But civilization alone might spread through every land and the world be no more ready for her Lord.

And lastly - the Volunteers, by their watch-cry do not mean the conversion of the world. However much we may desire with our Lord that "none should perish, but that all should come to repentance", - still with the conversion of even one soul we have absolutely nothing to do, - Christ alone is the Saviour.

On the one hand - positively we do mean the presenting of the Gospel in such a manner to every soul in this world, that the responsibility for what is done with it shall no longer rest upon the Christian Church or on any individual Christian, but shall rest on each man's head for himself. Though we cannot bring the world to Christ - we can stand in Christ and go forth bearing Him to all the world, to be accepted or rejected.

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1920/21



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The Bible is ready in more than 300 tongues for him to present to the people. In one way and another many of the heathen religions are already being undermined and disintegrated.

And the people, themselves, are they ready for the message? Oh, are they not! Just as when our Lord was upon earth the common people heard him gladly, so now in heathen lands the poor and degraded are specially ready to accept the gospel of Jesus Christ. Many a time the missionary finds the Spirit of the Lord has prepared the way before him and men here and there are ready to accept the message when it comes. Think of it - nearly a thousand million who have never heard the precious name of Jesus - have never looked into the face of one who knows him. Oh, my dear friends - the world is ready!

2. In the second place, the evangelization of the world in this generation is possible as far as the Church is concerned. There is no excuse on the ground of ignorance. The needs of the world wide field are more widely known today than ever before. "If thou sayest, Behold we knew it not, doth not he that weigheth the hearts consider, and he that keepeth thy soul doth not he know it, and shall not he render to every man according to his work?"

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Will you notice what we could give if we would? One fiftieth of our savings only would send out 10,000 more missionaries. To supply the 400,000 needed workers would require only an average of eight cents a day each from the Protestant Christians, while a penny a day from each would provide over \$100,000,000 every year. That \$5,000,000 may look very big to us sometimes when we look at that alone, but compared with some other sums it sinks into insignificance. Do you know that if we added up all the money we have given for the evangelization of the world since the beginning of this century it would not amount to more than \$75,000,000 - far less than the drink bill of this nation for thirty days.

Look simply at our luxuries. Dr. Arthur T. Pierson says - "Consider how far toward the evangelization of the world in this generation the simple sacrifice of your superfluities might go. I am ashamed to say that without touching one of our necessities we could give \$600,000,000 within six months to carry on this cause. What treasures would pour into the coffers of the Christian Church if we began simply with our luxuries!

3. We have seen that there is nothing in the world or the Church, except its disobedience to render the evangelization of the world in this generation an impossibility, - but there is another element and that is the divine. This is not a human issue. God is in it. And in the third place, it is possible so far as God is concerned. More than that - it finds all its inspiration from Him. When Christ says "Go ye into all the world and preach the Gospel to every creature" that means there is authority to do it, and authority from God means ability to do it, for He never commands what it is impossible for His disciples to do. So after all, the fact of the command is the answer to the question of possibility.

"Where the word of a king is there is power."

Oh, friends, the power of God in this work has never yet been tested.

If all this is true - what then? That it is high time for us to realize our individual responsibility to the whole world, and to band ourselves together to carry out Christ's great purpose for the whole world. He died not only for our sins but for those of the whole world, and if we could stand this morning in His very presence could we be satisfied with anything less than the watch-cry, "Christ to the whole world before we die?"

In closing let me leave with you three great testimonies:

The dying words of Simeon Calhoun were, "It is my deep conviction, and I say it again and again, that if the Church of Christ were what she ought to be, twenty years would not pass away till the story of the cross would be uttered in the ears of every living creature."

Lord Shaftsbury said - that in the latter part of these eighteen centuries the Church of Christ has had men enough and means enough to have evangelized the world fifty times over.

And lastly - the words of One far above all kings and princes to whom has been given all authority in heaven and on earth - "Say not ye there are yet four months and then cometh harvest - behold I say unto you lift up your eyes and look upon the fields; for they are white already unto harvest. And he that reapeth receiveth wages and gathereth fruit unto eternal life."

[and a final page of text which may or may not belong to the text of this sermon]

Is it nothing to you, oh ye Christians?  
That in lands you never trod  
The heathen are dying every day  
And dying without God.  
What can we do, do you say  
You can save your souls from blood-guiltiness  
You can give and go and pray

Is it nothing to you oh ye Christian  
Dare ye say, there is naught to do  
All over the world they wait for the light  
And is it nothing to you?

Missionary address given by S. A. Mayhew probably in U.S.A.  
and probably during his year at Yale 1920-1921

In the early part of this century when there was as yet no missionary society on this continent which had a station on the foreign field, a wonderful spirit of revival swept over the students of the New-England Colleges - as a result of which a deep interest in foreign missions was awakened in the

feeling of the students. It was in 1808, at Williams College, that a little group of praying students organized a secret society, their purpose being to establish "a mission or missions to the heathen." They had to face the great problem of how to create

public opinion such as would lead to permanent and aggressive work, for at the time there was practically no sentiment in favor of undertaking mission work in distant lands.

By their earnest, faithful efforts in seminaries <sup>and</sup> colleges, and with pastors <sup>and</sup> congregations, a part of their purpose was realized in the establishment of the American Board of Commissioners for Foreign Missions. But it was nearly three-quarters of a century before the work they had hoped to see among college students was established.

In 1853 Robert Hilder with two other students was

to Hartford to attend the annual meeting of the Sister-Seminary Missionary Alliance - While there it was expected that an organization should be formed of those students who were looking toward the foreign field. This was done on their return to Princeton, and then began those meetings marked by such earnest prayer, where Hilder's father met with and instructed the students, and Grace Hilder, in another room was prayed for a blessing upon them.

In 1886 at the invitation of Mr. Moody, two hundred and fifty-one students came together at Mt. Hermon, Mass. to spend several weeks in Bible study. For ten days nothing was said on the subject of missions. ~~But Grace Hilder was praying~~ <sup>But</sup> for that conference, and Robert Hilder and several others had come there with the deep conviction that from that gathering God would set apart a number for His work in darkened lands. \* In response to the call of Hilder and <sup>others</sup> twenty-one students whose hearts were open toward the foreign field, began to pray

\* Before he left home Mr  
Hilde's sister had said to  
him, "I shall be praying  
that the missionary spirit  
may fall upon that Con-  
ference." And it was in  
God's plan that those  
prayers should be abun-  
dantly answered.



5.

Costly prayers they were when these students began pleading for the heathen world, for they were led to give themselves to help answer those prayers. Not only has prayer been at the origin of the S. V. M. but throughout the history of the Church, as Mrs. Spear points out, every step in missionary progress has been christened and crowned by prayer. It was while Peter was at home that he heard the command which opened the door of faith to the Gentiles. Prayer brought the impulse of his life to the first great missionary work.

sent him on his missionary  
 tours - And when in the after  
 history of the Church missionary  
 zeal and success sank away  
 was it not because God's peo-  
 ple had ceased to seek Him in  
 constant, earnest prayer for the  
 spread of His Kingdom? Every  
 element in the missionary  
 problem of today depends  
 for its solution chiefly upon  
 prayer. Deeper than the need  
 for men; deeper, far, than the  
 need for money, is the need  
 for the forgotten secret of  
 prevailing, world-wide prayer.  
 Missions have progressed

slowly abroad, because piety and prayer have been shallow at home. Prayer <sup>must</sup> set apart and equip the worker. Christ recognized no other source for those who were needed for the great field. He did not send forth the disciples to seek other workers, but He did say "Pray ye the Lord of the harvest that He send forth labourers."

The second great factor which has led so many students to Volunteer, is Bible study. It was upon a Conference

for the study of the Bible  
that the missionary spirit  
fall with such power.

And one great cause for the  
the Church's lack of interest  
in foreign missions is that  
she fails to realize the im-  
portance of the missionary  
promise and does not  
read aright the great com-  
mission. Throughout the whole  
Bible side by side with the theme  
of redemption is the truth told  
again and again that this re-  
demption is for all peoples.

To Abraham, to Isaac and to  
Jacob were the promises made

In thee and in thy seed shall all the families of the earth be blessed. Moses is told, "As I live and as all the earth shall be filled with the glory of The Lord . . . this people shall not see the land. David through the Spirit utters that beautiful prayer in the 67th Psalm "God be merciful &c." In Isa. 2: 2 the prophet foretells the time when "the mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it." Down through the minor

prophets we come to Jerk,  
 who says "The Lord shall be  
 king over all the earth; in  
 that day shall the Lord be one  
 and his name one."

And then you remember in  
 the life of our Lord after that  
 wonderful Sabbath in Caperna-  
 um, how the people begged  
 him to stay with them. "But  
 he said unto them, I must  
 preach the good tidings of  
 the kingdom of God to the  
 other cities also, for therefore  
 am I sent." And surely those  
 were not idle words of the  
 Masters when he sent the

4

disciples into "all the world" to preach the gospel to every creature." May the Holy Spirit open our eyes as we read the blessed word, to see that Christ "taketh away the sin of the world," that He "giveth life unto the world," that He is "the light of the world," that He is "the propitiation for the sins of the whole world," and that as He came into the world even so He sends us into the world.

3. Behold I say unto you lift up your eyes and behold the

fields." When we look abroad  
 over the world what do we  
 see? China with her many  
 millions - more thickly settled  
 than we can possibly conceive  
 of - one word tells her con-  
 dition - Death - physical and  
 spiritual - a million a mo.  
 in China are dying without  
 God. What are we going to  
 do about the needs & claims  
 of China? What are we going  
 to do about those great cities  
 those crowded plains waiting  
 for the Gospel? Has the Lord  
 not need of us?



[Missionary address given by Samuel Austin Moffett probably in U.S.A. and probably during his furlough year of 1920-1921]

In the early part of this century when there was as yet no missionary society on this continent which had a station on the foreign field, a wonderful spirit of revival swept over the students of the New England Colleges - as a result of which a deep interest in foreign missions was awakened in some of the students.

It was in 1808 at Williams College, that a little group of praying students organized a secret society, their purpose being to establish "a mission or missions to the heathen." They had to face the great problem of how to create public opinion such as would lead to permanent and aggressive work, for at the time there was practically no sentiment in favor of undertaking mission work in distant lands. By their earnest, faithful efforts in seminaries and colleges and with pastors and congregations, a part of their purpose was realized in the establishment of the *American Board of Commissioners for Foreign Missions*. But it was nearly three-quarters of a century before the work they had hoped to see among college students was established.

In 1883 Robert Wilder with two other students went from Princeton to Hartford to attend the annual meeting of the Inter-Seminary Missionary Alliance. While there it was suggested that an organization should be formed of those students who were looking toward the foreign field. This was done on their return to Princeton, and then began those meetings marked by such earnest prayer, where Wilder's father [missionary on furlough from India] met with and instructed the students and Grace Wilder [Robert's sister], in another room was praying for a blessing upon them.

In 1886 at the invitation of Mr. Moody, two hundred and fifty-one students came together at Mt. Hermon, Mass. to spend several weeks in Bible study. For ten days nothing was said on the subject of missions. But Robert Wilder and several others had come there with the deep conviction that from that gathering God would set apart a number for His work in darkened lands. Before he left home Mr. Wilder's sister had said to him, "I shall be praying that the missionary spirit may fall upon that conference." And it was in God's plan that those prayers should be abundantly answered. In response to the call of Wilder and others, twenty-one students whose hearts were open toward the foreign field, began to pray. Costly prayers they were when these students began pleading for the heathen world, for they were led to give themselves to help answer those prayers.

Not only has prayer been at the origin of the S.V.M. but throughout the history of the church. As Mr. Speer points out, every step in missionary progress has been christened and crowned by prayer. It was while Peter was at prayer that he heard the command which opened the door of faith to the Gentiles. Prayer brought the impulse of his life to the first great missionary and sent him on his missionary tours - and when in the after history of the Church missionary zeal and success sank away was it not because God's people had ceased to seek Him in constant, earnest prayer for the spread of His Kingdom? Every element in the missionary problem of today depends for its solution chiefly upon prayer. Deeper than the need for men; deeper far than the need for money, is the need for the forgotten secret of prevailing, world-wide prayer. Missions have progressed slowly abroad because piety and prayer have been shallow at home. Prayer must set apart and equip the workers. Christ recognized no other source for those who were needed for the great fields. He did not send forth the disciples to seek other workers, but He did say "Pray ye the

Lord of the harvest that He send forth laborers.”

The second great factor which has led so many students to volunteer is Bible study. It was upon a conference for the study of the Bible that the missionary spirit fell with such power. And one great cause for the Church's lack of interest in foreign missions is that she fails to realize the importance of the missionary promises, and does not read aright the great commission. Throughout the whole Bible side by side with the theme of redemption is the truth told again and again that this redemption is for all peoples. To Abraham, to Isaac and to Jacob were the promises made. “In thee and in thy seed shall all the families of the earth be blessed” [Gen. 28:14]. Moses is told, “As I live and as all the earth shall be filled with the glory of the Lord . . . . this people shall not see the land. David through the Spirit utters that beautiful prayer in the 67<sup>th</sup> Psalm, “God be merciful, etc.” In Isaiah 2:2 the prophet foretells the time when “the mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it.” Down through the minor prophets we come to Zechariah who says “The Lord shall be King over all the earth; in that day shall the Lord be one and His name one.”

And then you remember in the life of our Lord after that wonderful Sabbath in Capernaum, how the people begged him to stay with them. “But He said unto them, I must preach the good tidings of the Kingdom of God to the other cities also, for therefore am I sent.” And surely those were not idle words of the Master's when he sent the disciples into “all the world to preach the gospel to every creature.” May the Holy Spirit open our eyes as we read the blessed words to see that Christ “taketh away the sin of the world, that He “giveth life unto the world, that He is “the light of the world”, that He is “the propitiation for the sins of the whole world”, and that as He came into the world even so He sends us into the world.

“Behold I say unto you lift up your eyes and behold the fields”. When we look abroad over the world what do we see? China with her many millions - more thickly settled than we can possibly conceive of - one word tells her condition - Death - physical and spiritual - a million a month in China are dying without God. What are we going to do about the needs and claims of China? What are we going to do about those great cities, those crowded plains waiting for the Gospel? Has the Lord not need of us?

(from the Samuel Hugh Moffett collection of Samuel Austin Moffett papers)

St. Petersburg Fla.

Dec. 3<sup>rd</sup> 1921.

Dear Timothy,

We had a wonderfully interesting trip with only enough mishaps and adventures to add zest. First we got stuck in the mud, and once in the middle of a deep stream and once we were crowded into a ditch by a reckless driver coming in the opposite direction which resulted in a broken axle. We had plenty of company in the mud and we finally had to wait our turn to be pulled out by a mule team. It was pitch dark when we

we traded mid-stream but in  
a few minutes four machines,  
a crowd of natives who seemed  
to spring up from the ground and  
a log on horse back were all trying  
to help us out of our predicament.  
The water had put out our engine.  
Finally the log on horse back rode  
a quarter of a mile for a rope, made  
in the stream and fastened it to our  
car then two men tied the other  
end to their car and not only pulled  
us out but towed us to the next  
town five miles distant. The girls  
enjoyed it all immensely and their  
glie knew no bounds when we

learned this next day that the  
two kind men who came to our as-  
sistance were notorious boot-leggers.  
When they refused any compensation  
for their help I shook hands and  
expressed our appreciation which  
in the light of further knowledge  
of the character of our rescuers  
amused the girls greatly.

The broken axle occurred on a  
lonely stretch of road, seventeen  
miles from any other. While Hardy  
went in search of a house (there  
was none in sight) I stood guard  
with the loaded mules while the  
girls again danced in glee over

"the adventure." Hardy was gone  
a long time and finally a house  
on the body of a Ford came tum-  
bling up and I hailed it. It  
contained a family from Mich. bound  
for St. Petersburg, consisting of father  
& mother, married son & daughter and  
small child. They were kind  
and trusting, they and offered to  
take us to a Hack smith-shop several  
miles beyond. It proved to be a  
filling station so in return for their  
assistance Hardy insisted on filling  
their gasoline tank. It ended in  
their taking us the entire 17 miles  
for \$5<sup>00</sup>. With the exception of my

days of rain we had glorious  
weather and with a few exceptions  
we found good clean hotels &  
the best of southern "cities".

We reached St. Pete "Tuesday  
afternoon (just two weeks trip)  
and as soon as we saw this de-  
lightful little "Migrauer Hotel" we  
decided to stop here for a week  
to rest and look about for per-  
manent apartments. Every other house  
has rooms or apartments for rent  
and prices are high. Large apartments  
are priced at from \$1000 and up  
for the season. After looking for

two days and inspecting a score  
or more we succeeded in getting  
rooms in a very nice home, hand-  
specially furnished and in one of  
the prettiest parts of town within  
six blocks of the High School,  
one of a block of this hotel and just  
across the street for a charming  
tea room. We have two bed rooms,  
a kitchenette and bath with the use  
of the reception hall, library and large well  
furnished porch in common with  
the other guests for \$650 for the  
season. The season is for Nov.



to June and any time between there  
the price is the same.

We shall have our breakfast at home  
and our dinners out. The girls buy  
their lunch at the school Cafeteria  
as only a half hour is allowed for  
lunch. I think we shall take most  
of our dinners here at "The Pyram"  
for the meals are all that could be  
desired and the service excellent.  
Our rooms are by far the most  
attractive ones we saw for any  
thing like this price. We are a little  
convinced with this in a room but  
the house is elegantly furnished.

and immaculate, kept - - Our horsecar  
too is very pleasant and evidently  
something of a society-woman and  
I think she will make it very pleas-  
ant for the girls.

Out of the many beautiful towns in  
Fla. I certainly would not choose  
"St. Pete." It is emphatically a tourist  
town and the business streets and  
communion-parks have circles of  
in a small town far outstripped  
for crowds and frocks but this  
part of town (the North Side) is lonely  
and as quiet as Duneloy and as  
the schools are the best in the South-

and the climate universally con-  
ceded to be the finest in Fla.  
I do not feel that we have made  
a mistake in coming here. The  
weather has certainly been simply  
heavenly ever since we arrived.  
It is warm enough to sit out all  
day and evening, without wraps and  
yet there is a delightful freshness  
and a slight salt water tang to the air.  
We are just two blocks from the bay  
and "the Spa" where the girls will  
go in bathing. The girls started in  
school this morning after our arrival.

They are pleased with their teachers  
both socially and professionally  
and have already made friends who  
have asked them to play tennis -  
to go in swimming at "The Spa."  
There is the drawback of some ex-  
pensive returning in order not to lose  
credits. The courses at Modesto High  
and St. Petersburg High do not compare  
as the girls are behind in some things  
and ahead in others.

Seeing the pretty silver drinking cup  
which you gave me reminds me  
to tell you how much we have en-  
joyed it on this trip. It has been

in daily use during the entire  
trip.

Robt enclosed me letters to him for  
us to read - You doubtless know by  
this time of Sam's illness at Kobe and  
the consequent delay of several weeks.  
A card from Lucia to Howard formative  
for Maxine said he had been feeling  
very tired for some time and in con-  
sulting a physician at Kobe it was  
pronounced Paratyphoid. Lucia did  
not wish - as this they regarded it as  
anything serious but that it would  
delay their sailing for three weeks at  
least. Before we rec'd this news Sam  
had written to Howard urging us to <sup>come</sup> go  
to California and to write them that we -

idea of coming to St. Petersburg.  
He thought Howard could be of  
great assistance to him in settling  
up Mrs. Fisher's affairs. The letter came  
too late but it is just possible that  
we shall go to California this first of  
the year if Dan's illness should prove  
more serious than anticipated or if  
he should really need Howard.

Dan said he would gladly pay Lewis's  
and my R.R. fare. The round trip from  
New Orleans would be \$160. I am  
enclosing Rob's letter rec'd yesterday.  
This is a long letter & I can't make  
a rejoinder on the thing I should like  
to tell you about the trip. We expect to  
take many short trips from here -  
Love, your sister  
Susan